THE AGE OF PROGRESS.

Devoted to the Development and Propagation of Truth, the Enfranchisement and Cultivation of the Human Mind.

STEPHEN ALBRO, EDITOR AND PUBLISHER. BUFFALO, SATURDAY, MAY 19, 1855. VOLUME I.—NO. 34.

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Poetry.

From the London Athenæum.

My Philosophy.

"Bright things can never die.
E'en though they fade;
Beauty and ministrelsy
Deathless were made;
What though the summer day
Passes at eve away;
Doth not the moon's soft ray
Silence the night?
Bright things can never die,
Saith my philosophy;
Phœbus, though he pass by,
Leaves us the light.

Kind words can never die.
Cherished and blest;
God knows how deep they lie
Stored in the breast.
Like childhood's simple rhymes
Said o'er a thousand times,
Aye, in all years and climes,
Distant and near.—
Kind words can never die,
Saith my philosophy;
Deep in the soul they lie,
God knows how dear.

Childhood can never die,—
Wrecks of the past
Float on the memory
E'en to the last.
Many a happy thing,
Many a daisied spring,
Flow, on Time's ceaseless wing,
Far, far away;
Childhood can never die,
Said my philosophy;
Wrecks of our infancy,
Live on for aye!

Sweet fancies never die,
They leave behind
Some fairy legacy
Stored in the mind,—
Some happy thought or dream,
Pure as day's earliest beam,
Kissing the gentle stream,
In the lone glade.
Yet though these things pass by,
Saith my philosophy,
Bright things can never die,
E'en though they fade."

Miscellany.

The unpromising Bairn.

It was a lovely morning in June, when two young men, who were making a tour, on foot, through the eastern part of Scotland, entered the little village of D——, in Aberdeenshire. They had passed several cottages, and were looking about as if expecting to see some house of publice entertainment, when they were attracted by the appearance of a man leaning, in a melancholy attitude, against some rude palings which stood before a dwelling comparatively genteel. Absorbed in his own reflections, he took no notice of the travellers till they inquired the way to the nearest town, and then he merely pointed out the road. He heard their observations on the beauty of the surrounding scenery with a degree of apathy so totally at variance with the national character of the scotch, that the gentlemen felt their curiosity awakened; they determined to learn something about him, for they piqued themselves upon discovering incidents in their tour as well as scenery; or perhaps it might be the perversity of human nature which induced them still to linger near the poor man, when it was very evident their presence was far from being agreeable.

After asking a variety of questions, to which they received only short and moody replies, one of them inquired if they could be accommodated with a cup of cold milk. The man paused a moment, and it seemed by the changes his countenance had underwent, that he hesitated whether or not to continue his sullen mood, but at length his natural hospitality prevailed, and he said, "Aweel, aweel, sirs, ye maun walk in, though I reckon the gude-wife is na fit to see strangers," and he led the way to his cottage. As he slowly opened the door the sounds of wailing were heard, and a famale voice, in piercing accents, exclaimed, "Wae is me! my bairn, my bonnie bairn! I canna live without him!"

"Whisht, Peggy, whisht!" said her husband, as he entered, "ye maun stir yourself a bit, for here be twa gentlemen come to tak a morsel wi' ye."

The interior of the cottage was tolerably neat, but there reigned around an air of great poverty and desolation, which was increased by the appearance of a small coffin placed upon a table at the farther end; near it sat the poor woman on a low chair, rocking herself to and fro, as if the very exertion were necessary to sustain her mental faculties. By the side of a small turf fire was snugly crouched a boy of eight years old, of a sickly and almost disgusting aspect: his head was unusually large, and the expression of his countenance was sombre, whilst one of his legs, either through weakness or accident, was sadly contracted. He took no notice of the entrance of the travellers, but continued from time to time to rock a cradle near him, in which was laid a sleeping infant.

"Come, Peggy, lassie, ye maunna tak on sae, dinna ye see, here be gentlefolks;" said the man in a soothing tone, going up to his wife. "Aye, Sandy," she replied, "they may be gentles as ye say, but they suld na hae come to disturb a puir woman walling for her bain; an' as to yoursel, ye might have kenned better than to bring them in, but ye hae na the feelings of a mither—wae is me!" and she wept bitterly. Sandy drew his weather-beaten hand across his eyes, as he reproachfully exclaimed, "Ye are in the wrang, Peggy, to say sae, for niver father thought mair of his bairns than I did; but come cheer up, lassie, we canna bring him back agin." "Dinna talk to me, I canna bide it, I maun cry as I list," repeated the poor mother, wringing her hands, and rocking herself backwards and forwards more violently. "An' ye be Christian men," said the father, turning to the travellers, "speak a word of comfort to the puir creature, for it's mair than I can do;" and throwing himself on a chair by the fireside, he covered his face with his hands. The elder of the strangers, who had been regarding the bereaved parents with the greatest sympathy, immediately came forward at this appeal. He was a tall, thin young man, not more than six-and-twenty years of age, of a pale and mild countenance, and from the gravity of his manner and the sober hue of his dress, it might be easily guessed that he had either entered, or was intended for the church. "My good woman," said he in a low and persuasive tone, "you do wrong to give yourself up to this excessive sorrow; surely you have forgotten that he who gives has also a right to take away, and that we are chastened for our future good." "Aye," said the woman, "its unco easy to talk; ye are young, an' the hand of grief hath not scathed ye, but when ye come to lose a bairn, ye maun e'en fret as I do." True, said the young man, and it is not forbidden us to mourn for our friends; nature will have its way, yet we should not grieve like those without hope. "An' what hope is there for me? ye canna gie me my bairn agin!" exclaimed Peggy, vehemently, my bonnie bairn! he was the pride of my life, and I maun die wi' him! Consider, replied the stranger, "that your child is taken in mercy from a wicked, troublesome word; in heaven you may meet him again, and then you will have no fear of being separated; besides you have still many blessings left—you have other children." I have but twa, an' ane is a puir wee lassie, and t'other, leuk there, and she pointed to the sickly boy by the fire; "ance he was as bonnie a lad as ever stepped, but now did ever a body see sic a woful sight; and here, leuke here, this was the joy of my heart, my Charlie!" and she hastily drew aside the lid of the coffin, and discovered the features of the dead child. "Aye," she continued, "ye may talk about resignation, an' its unco fine when the heart's well at ease; but stay till ye hae lost sic a bairn as this, and then talk if ye can."

While one stranger was endeavouring to mitigate the sorrows of the afflicted mother, the other had his attention directed to the cripple at the fire. The lad manifested no desire to have his case investigated, but when asked if he did not whish to go to school, he turned suddenly round, and his eyes were lighted up with a beam of delight. "An' what wad the bairn do at school, I trow?" said the mother; "ye hae na the head, Mattie, to learn like other folk." I will try, mither, said the lad in a supplicating tone; "Charlie could hae done nae, mair than that, and you said he should gang." "Aye, but Charlie was born to be a scholar an' he had lived; he was my ain bairn, my bonnie lad, I can never forget him."

"What ails the poor child?" said the elder stranger, taking the weeping boy on his knee, he may not be blessed with so healthy, nor so handsome an appearance as the one you deplore, but can he help that? Instead of lavishing that excessive sorrow upon the dead, you would be far better fulfilling your duty did you attend to this poor boy, for depend upon it you may bereafter have cause to repent if you continue to neglect him as I suspect you have hitherto done. Instead of this child being a source of trouble and anxiety to you, I predict that one day you will be proud to own him as a son, for there is an intelligence in his eyes which not even sickness has entirely quenched. Mind what I say, Mattie, be a good boy and go to school, and remember that perseverance conquers all difficulties." Why, ye dinna think our Mattie will ever mak a' scholar? Inquired Peggy with great earnestness. "Why not, my good woman? because his head is swelled out of proportion, and one leg is smaller than the other, I see no reason that his intellect should be impaired also; on the contrary many of our most learnet men have been afflicted with some bodily infirmity or other, which still has not had the effect of destroying their natural genius." "Troth, an' it's verylikely," rejoined the father; an' ye ken, gudewife, I hae often told ye the lad had mair in him than we kenned. "I dinna doubt," said Peggy, beginning for the first time to stir about the cottage, and placing some refreshment before the strangers, I dinna doubt the bairn may do weel wi' the blessing of God, but I canna say I iver thought he wad be a genius; and she stroked his poor sallow cheeks, and took the infant out of the cradle with an appearance of greater alacrity than she had displayed for many days.

The travellers, not satisfied with merely giving advice, arranged with the father to send the boy to school, and left some money to be applied to that purpose; they then took their leave, followed by the prayers and blessings of the family.

Some twenty years after this event, a post-chaise stopped late in the evening at the Blue Bells in the little village of D——and a gentleman advanced in life, and apparently in an ill state of health, alighted from it. To the profuse civilities of his hostess, he only replied by ordering some wine whey and a comfortable bed to be prepared, to which he very soon retired. It happened that the following day was Sunday, and as the gentleman was partaking of his breakfast, and the landlady was officiously waiting upon him, after many indirect questions as to his business there, she said, "Eh, sir! an' I'se warrant ye be for kirk this morning, for ye seem to stand weel for church and state." "It is very possible, good woman, I may; that is, if ye give a good account of your preacher; pray, who is he?" "Aweel, sir, there is the business. Why ye maun ken our puir auld parson, rest his soul! for he was a gude man as iver lived, died a few months sin', and we hae been strangely aff for anither, till at last they hae gien us, as they say, a worthy successor, an' to-day he holds forth for the first time; an unco deal hath been said about him, but maist likely ye hae heard speak of the Rev. Maister Matthew Glenarchy."

"Matthew Glenarchy! surely that name is familiar to me: is there not a family of the same in this village?" inquired the gentleman.

"Troth an' ye be vera right," replied the hostess, "for auld Sanday Glenarchy an' his gude-wife hae lived here these forty years an' mair, as I hae heard my father say, an' it's nane but his ain son that has got the kirk; an' ye may be sure it's nae light matter of joy to the auld folk to see their bairn stand sae well in the world, for they say he is a wonderful scholar, an' vera spiritually inclined."

"Have the old people any more children?" inquired the gentleman.

"An' plase ye, sir, they hae but ane besides the minister, an' a donce bonnie lassie she is—puir Jeannie! she was to hae been married to young Robin Dugald some five year sin', but somehow times were bad, an Jeannie had a sair heart on the matter, an' darena venture, but now they say the minister will bring things about as they suld be. Eh, sir! it does one's heart gude to think what a blessing young Mattie has turned out to his parents; I ken few wad hae guessed the like of this, that hae seen him as I hae, a puir senseless sawny lad as he was."

The gentleman whom the landlady of the Blue Bells so kindly amused with her story was no other than the principal actor in it, and as he slowly pursued his way to the kirk, he could dot wholly suppress his risible feelings at the idea of the prodigious bustle his appearance had caused in the village so many years ago, though there was a degree of melancholy blended in his sensations when he thought of the changes those fleeting years had made in him. It was an interesting sight to observe the inhabitants of D——issuing from their cottages, and all flocking, as it were, with one accord to the house of prayer. Here was the sturdy peasant marching at the head of his young family, and the sober matron, with her head encircled in a herchief of the purest white; whilst behind them strayed the village damsels, each carrying her psalm-book neatly folded in a linen handkerchief, half-serious half-coquetting, with the sun-burnt, plaided youths; whilst still further in the rear were seen advancing the more tardy steps of age, some supporting themselves on crutches, others leaning on the arms of those whom nature and affection pointed out for their best support—their children; but all bearing an appearance of great cleanliness, gravity, and decorum.

The stranger from the Blue Bells was the last to enter the sacred edifice. The service had already commenced, and the minister stood in his place, pale, firm and tolerably collected; but vain was the endeavour to trace in his countenance any resemblance to the poor neglected boy who had formerly excited so much compassion. Matthew Glenarchy was certainly calculated for the pulpit for when there, his lameness could not be observed, and the folds of his surplice concealed what otherwise was a great defect—his habitual stoop; besides, in his care-worn visage there was an expression o great patience and genuine mildness, which characterized well with his holy office, and the fire that but rarely sparkled from his eyes, seemed kindled by the enthusiasm of his zeal. On a seat nearest the pulpit sat the new minister's relations, who were easily distinguished from the rest of the congregation by the singular anxiety they displayed. The old man restless and perturbed, seemed unable to sit still a moment together;—one instant he shook back his silvered locks, and his face beamed with renovated hope and delight, and again his brow was wrinkled with anxiety, and he looked fearful and tremulous; at length, unable to command himself any longer, he rose, and walking with unsteady steps, drew near that side of the pulpit where his son could not see him, and remained leaning against it, with his back turned to the congregation, till the service concluded. The mother's face was concealed by her handkerchief, yet those nearest her saw that her bosom heaved convulsively, and once or twice her sobs were very audible; whilst Jeannie's clear blue eyes glistened with all a sister's hopes, and her heightened colour betrayed no slight emotion.

The opening prayer was, according to the usual custom, delivered extempore: It was long and impressive, consisting chiefly of ejaculations, and verses of Scripture; at first the preacher's voice was low and tremulous, he seemed to feel that on this effort depended, in a great measure, his future success and the hopes of this beloved family, and he dreaded to disappoint them; but as the fervour of his spirit seemed gradually to awaken, so did his voice rise higher and higher till it gained its accustomed energy, and then all his mortal feelings gave place to the sublimer views of the Christian. The sermon was a composition admirably adapted to the occasion; slightly and yet affectionately he touched upon the merits of his predecessor, and from thence with great pathos, spoke of the relative duties of life, and the gratitude which children owed to the authors of their existence, summing up the whole by a comparison between the duty we owe to God and our parents. To an Englishman, accustomed to speak and deside rapidly, there may at first appear something singular in the slow and solemn manner of our northern brethren; but in the pulpit this peculiarity is not so striking, because we then expect a greater degree of precision than at any other time. There was an elegance in Mattie's language, notwithstanding his broad dialect, which delighted and astonished one, at last of his hearers; beautiful from its very simplicity, it breathed the true essence of pure and animated eloquence, softened by the genuine spirit of Christianity. At first it was impossible not to behold portrayed in him the dutiful and affectionate son, so gently and so sweetly did he speak of parental hopes and filial obedience; but as the subject opened before him, and he expatiated at length on the bounty and love of a heavenly Parent, his voice became elevated almost to a tone of rapture, and his eyes sparkled with unusual brightness.

"Eh! Jeannie, lassie, I suppose ye winna speak to me now, sin Maister Mattie is grown sic a fine man, an' sic a great preacher." said Robin Dugald, as he waited for Jeannie near the kirk door.

"Dinna say sae, Robin," exclaimed Jeannie smiling through the most joyous tears she had ever shed; "I ken weel enough there be few sic clever folks as our Mattie, but that's no raison at all against ye, because ye ken I'm no sic a clever dody mysel; an' as Mattie himsel, says, we maun all keep in our ain spheres."

The stranger arrived at the manse soon after Mattie had led thither his happy parents, and was received by the whole party with that unrestrained freedom and native hospitality which results from light hearts anxious to extend their own pleased emotions to all around them. But when he mentioned having once met them before, and introduced himself as an English clergyman, who, twenty years since had, in company with his friend, a young physican, been travelling through Aberdeenshire, and had partaken of their hospitality, the surprise and delight of the little group was beyond imagination. Peggy caught his hand and pressed it repeatedly to her lips, bursting into tears; whilst Sandy, pointing to his son, exclaiming, "There he be, God bless him! an' it's all owing to ye, I ken vera weel. Mattie, lad! Jeannie lassie! dinna ye hear, that is the gude gentleman your mither an' I hae sae often talked about." Oh! cried Peggy, "that iver I suld hae lived to see this blessed day: it has been the joy of my heart to see that dear bairn stand up in gude Maister Mac I veon's place; and then, that ye suld hae come again, is mair than I could hae thought; and doubtless ye hae heard him preach. Eh! sir, it went to my heart like inspiration, an'—" She would have said more, had not her attention been arrested by seeing her son, usually so grave and solemn in his movements, suddenly throw himself at the feet of the stranger, and in broken language pour out his gratitude to him, acknowledging that he owed all his present happiness to his kind advice and encouragement. "Ye saw me," he said, a puir stricken bairn, an' ye took pity upon me, and may ye be abundantly blessed for the kindness ye showed on that day.

Rise, said the stranger, "I entreat you, your acknowledgments oppress me; for, after all, what have I done? I saw you, as I thought, a poor neglected child; I pitied you, and endeavoured to interest your parents in your favour; it appears, then, that I succeeded, and I am more than rewarded for the pains I took."

That day was a happy one at D——; and in the evening, when the stranger departed for ——, the residence of Dr. H——, the gentleman who had been his companion when he first entered the village, he was once more followed by the benediction of Sandy and his now happy and prosperous family.

Domestic Servants.

What does it mean, all this pathetic and indignant complaint on the part of the ladies against those who serve them? It means, madam, a great deal more than perhaps you have ever thought of.

It means that the notion of human equality has found entrance into every mortal heart; and that, to the end of time, no faithful menial service will ever more be done on this earth! Hold your head as high as you will, dear lady, your servants know that the social difference between you and them is a mere accident. If they are better, as is very frequently, the case they will hate you for pluming yourself upon that accident. If they are not, they will copy your foibles, and wear imitation lace till they can afford Brussels.

It means that human beings cannot be joined together, to mutual advantage, by the tie of wages alone. Human nature is too good for that. There must be love, or there must be discord. Love an ignorant servant girl? Yes madam, you can love her, if you are really her superior; not otherwise. And if you love her, you can do her good, and bridge over the great gulf which circumstances have placed between you.

It means that a wrong done to one member of the family of nations, is a wrong done to the family of a man. For, observe the servants complained of are mostly from Ireland, wronged by politicians, darkened by priests. So the world swarms with the benighted victims; and we, in civilizing them, part necessarily with a degree of our own civilization. Ireland, prosperous, instructed, and free, had blessed the world; Ireland, in bonds and in ignorance, imposes on the world the task of blessing it. So are we linked together, in weal and in woe, on this planet.

It means, that ladies do not consider the profound unhappiness of a solitary servant's lot. That dreariest of solitudes is her's—a solitude in the midst of many. She sees a happy, cordial life going on around her; she is very close to it, hears its laughter and its song; but she has no part nor lot in the matter. She prepares the festival, but it tis not for her. She is a being apart from the rest. Her work is never done. Her life is apt to be all burden, all toil, all care. Her visitors are few, and they are not welcome; except to her. Her holiday hours are far between, and they are granted as priveleges, not conceded as rights. How wonderful is it that, in circumstances so disheartening, servants should be as faithful as they are!

Ladies should think of these things before they complain.—*Life Illustrated.*

The Higher Life.

"Possibly life may just begin, in a glorious unfolding of its energies, when we say, in ordinary speech, it closes. When Jesus declares his departure from the world shall be the commencement of a mightier agency, I seem to hear one bright and beautiful hint concerning the future awaiting us all; the ministries of love from those once closely connected in present existence. Possibly they may only begin, in the noblest sense, when the earthly ministry is ended. Is it not a thought in harmony with a universe where the winds are God's messengers, to suppose that the departed, when entering upon a truer vision and an intenser life, may whisper still to the souls, to which they once loved to speak? May they not bring the strength of the Comforter to those prepared to hear? And the whisper of a spirit thus exalted, may be a nobler ministry than the most earnest word from any living lips. The loving and the true, taken from the contests against sin upon the earth, may only be standing more nearly to the throne, to bear hither to those remaining in the warfare, a diviner wisdom to become their guide, and a Godlike energy to be their inspiration."—Rev. Geo. W. Briggs' Sermon upon "The Duty of the Hour."

The Awakening of Genius.—It not unfrequently happens, in our human life, that the questions of others are suggestive to great minds and, like steel upon the flint, draw forth their inner light: at the same time revealing to their own souls the unknown treasures that lie in their hidden depths. But they give more than they receive; the outward suggestion only excites to action their creative energy; and men of reflective and receptive, rather than creative minds, by inciting the latter to know and develope their vast resources, may not only learn much from their utterance, but also diffuse the streams which gush with overflowing fulness from these abundant well-springs.

Age of Progress.

STEPHEN ALBRO, Editor.

BUFFALO, MAY 10, 1855.

Archbishop Hughes on the Immaculate Conception.

The Archbishop preached on Sunday, April 1, in St. Patrick's cathedral, and took occasion to describe the circumstances under which the "bull" with reference to the Immaculate Conception" was issued. He said that there were present at the Convocation one hundred and fifty-four Bishops of the Catholic Church, of every nation, tongue, and tribe under the sky, by whom the form and words of the "bull" were agreed upon. The scene of the promulgation he could not speak of, because he could not convey an idea of the wonders of art, architecture, painting, and music, by which that scene was rendered so impressive.

The Pope occupied his throne on the very tomb of Peter himself, and of Paul, and on the very spot where Peter and Nero had contended. He proceeded to read the document, "and when he came to the definition," says the Archbishop, his voice failed him with emotion, and then you might have seen every cheek present bedewed with tears of emotion and of tenderness—that choir so peculiar and so cultivated in its power of execution, was forgotten—and the great hymn of praise and thankfulness, The Deum Laudamus, was raised under that mighty dome of St. Peter's, and sustained by forty thousand voices.—*N. Y. Paper.*

We observe that many have mistaken the object had in view by this convocation of all the principal Catholic prelates in Christendom. It is well understood that the progress of human intellect and philosophy, among the enlightened nations of the earth, had been sowing the seed of doubt, among all religious sects, in relation to the miraculous conception, by MARY, of JESUS, the reputed son of JOSEPH, the carpenter. The question had long been more and more generally entertained and discussed, by rational minds, whether God had or had not found it expedient to commit an infraction of his own laws—the laws of nature—in order to produce a human body fit for the tenement of an immaculate spirit. Miracles being not only superhuman, but supernatural, they involve direct violations of the eternal laws by which God regulates and governs all matter and mind; and the reason with which He has endowed his human children, rises up in natural antagonism to all such pretended violations, and demands to know what necessity there could be for the infinite Enactor of those laws to violate them Himself, especially when He could accomplish His purposes as well within the laws of nature as by going beyond them.

Christian idolatry, like all other idolatry, must have more than one God to worship.—Hence deification of humanity became necessary to the christian church. Hence JESUS, contrary to his own pretensions and teachings, has been deified and worshiped; and hence it became necessary to establish the fact that he was not the natural product of sexual intercourse. The tyranny of the Levitical law, made illicit commerce of the sexes a capital offence. Hence, MARY, though espoused to JOSEPH, and married in every sense of the word, with the exception of the ritual of the law, was forced to the alternative of pleading miraculous conception, or suffer death for having intercourse with her husband. And such was the ignorance and superstition of the age, and so distasteful was the severity of the law to the popular sentiment, especially among liberal minds, that it was no difficult matter to find numerous advocates of her innocence and favorers of the affirmed miracle.

As reason, philosophy and common sense have been arraying themselves against, not only the probability, but the practicability, of God's violating his own laws, it was supposed, by the generality of readers, that the great convocation of Catholic bishops at Rome, was for the purpose of strengthening the hands of the church against the growing influence of free and philosophical mind, the constant tendancy of which is to repudiate the absurd postulate, that the physical form of JESUS was produced by a violation of the laws of nature. This, however, proved to be a misconception of the object in view. As the Romanists are more inclined to idolatry than any other christian sect, they require more Gods to worship than any other sect. They had always bowed down and worshiped images of JESUS, as the Hindoos worship the images of BRAMA, VISHNU and SIVA; but they insisted that they were worshipping JESUS himself, through his ebony representatives. But they worshipped MARY, the mother of JESUS, as regularly as they worshipped the son; and as this idolatrous practice was becoming more and more of a reproach to the followers of the Pope and his prelacy, in the eyes of enlightened communities, they began to find it necessary either to abandon this part of their worship, or to enforce it by some great movement of the papal forces. And in order to make the worship of MARY seem rational to the papish laity, throughout the world, it became necessary that she should be formally deified.

It seemed rather too great a stretch of authority for the Pope to "set the ball in motion, solitary and alone;" hence he called together the council of bishops to sanction his newly conceived dogma, that MARY, the mother of JESUS, was brought into the world by her mother, without a human father; thus making Almighty God both the father and the grand father of JESUS, and, by implication, blasphemously charging Him with incestuous commerce with a mortal daughter! Was human mind ever darker, in the midnight of heathenism, than those minds must be who receive and believe such infamous slander of the Great Architect and Ruler of the universe? The idea that such sentiments of the infinite God, should be entertained by any class of rational beings, in this age of the world, is truly astonishing.

To prove that JESUS was a descendant of DAVID, whose throne it was prophesied he should inherit, the evangelist, LUKE, traces his genealogy from ABRAHAM to JOSEPH, the husband of MARY, through forty-two generations. But the inquiring mind insists on knowing what this genealogy of JOSEPH has to do with that of JESUS, since they were *not at all of blood kin*, admitting the miraculous conception. If it had been the genealogy of MARY, instead of that of JOSEPH, there would have been some consistency in the evidence thus produced.—But the scriptural account does not mention that MARY ever had a mother; much less that her mother, like herself, had been made a mother outside and independent of the laws of nature. MARY herself, as far as the scripture account goes, is without genealogy or parentage; and where the Pope finds his authority for making her the daughter, "according to the flesh," of Almighty God, perhaps he can tell—we give it up.

The great matter of amazement in the propagation of such a religious abomination as this new dogma, is that it can have the effect to stultify so many human minds, pygmean though they are, in the latter part of the nineteenth century, when philosophy, science and rational theism are pouring their floods of light upon the world.

From the Spiritual Telegraph.

Converted by a Schoolmate.

BUFFALO, APRIL 23, 1853.

MESSRS. PARTRIDGE AND BRITTAN:

DEAR SIRS—I attended a spiritual circle a few evening since for the first time, at the house of a gentleman named A. H. Frank, in thise city, and while there I witnessed what I am about to relate; 'tis very strange, but nevertheless 'tis true. The meeting was appointed to commence at half-past six o'clock, but on account of the non-arrival of several persons invited, it was postponed until seven, when we seated ourselves at the table, and in a few minutes raps were heard. The medium was then influenced to write the following communication which was addressed to me:

"Dear Friend Joseph—You will no doubt be surprised to hear from one whom you know to be dead. I know that you are not a believer in the so-called spiritual manifestations, but before you leave this room you shall be convinced that Spirits do converse, and that this is truly a spiritual production. From your affectionate friend.

"JAMES A. LITTLE."

The name signed to the above was that of an old schoolmate—one who had departed this life some twelve years before; and his prediction was verified. I did not leave the room until I had been convinced of the truth of all he had said. After the table had tipped quite as much as we wished it to, and each of us had received a communication, the Spirits were requested to perform with a large tea-bell which was in the room, as had been done at other places. At that the bell was raised from the table (where it had been placed by one of the company) to the ceiling, and there rung for several minutes. I had perused the article which appeared in your paper a few weeks since, entitled "Miracles in St. Louis," and thinking that Buffalo was a suitable a place for miracles as St. Louis, I requested the Spiritits mentally to bring me a certain book which was in a drawer of my bureau at my boarding-house a mile and a half distant, and in less than five minutes the book was laid before me on the table. If any person doubts the preceding statement, he can have it confirmed by addressing, at Buffalo, A. H. Frank, J. Whitney, W. C. Dinwoodie, or Henry Boller, who were all present at the time. From a brother Spiritualist.

JOSEPH W. THOMAS.

Being intimately acquainted with Mr. A. H. FRANK, the gentleman above referred to, and knowing him to be *frank* by nature as well as by name, we asked him for a confirmation of the statement as above made by the correspondent of the *Telegraph*. His answer was, that it was a villanous falsehood, from beginning to end, without the slightest foundation to build it on.

We enquired if he ever knew a person by the name of "JOSEPH W. THOMAS;" to which he replied that a person by that name had called at his house, one evening, something more than a year ago, but that nothing of the kind happened at that time, nor at any other time, at his house. As we do not know any person of that name, we cannot judge whether he is guilty of the contemptible trick played upon the *Telegraph*, or whether some excessively smart fellow has forged his signature. If there be such a man in this city, and he has any regard for his reputation, he will lose no time in seeing this matter cleared up. A man who would use the name of another, in the perpetration of such a piece of scoundrelism, should be prosecuted to the extent of the law. And the man, or creature, who would append his own signature to a lie of such a character, should be known and despised by the whole community.

We hope the conductors of the *Telegraph* have preserved the manuscript of their correspondent.

GOOD TASTE.—Although the philosophers fail to define taste, we fancy we can offer a suggestion. Call it "the salt of social life," and you are near it. It keeps everything sweet and pleasant to the senses and the mind, and is the only thing which will do so. It confers dignity and appropriateness on everything from a palace to a grove; from a poem to a bon mot. Give a man good taste, and it does more for him in the world than either genius or learning.

COSTLY LAW SUIT.—We learn that the long pending case of Ross Winans against parties who he claims are infringing upon his legal rights in making and using eight wheeled railroad trucks, was tried at the recent term of the U. S. Court in New York, and the jury failed to agree. The cost of this one trial we are authentically informed was fifty thousand dollars.

☞ continuation of the series of spiritual communications, on the burnished plate, through REV. C. HAMMOND.

PHILOSOPHY AND REVELATION.

LESSON V.

ROCHESTER, Nov. 18th, 1853.

I see a brilliant fire; over that fire I see a steel plate, smooth as ivory, inscribed upon which are the words, "Philosophy, natural, not inconsistent with Revelation." The inscription is in the form of a half circle, and is environed with flowers, engraven upon the plate. This plate is a leaf in the book of nature, and the inscription is the text upon which I propose to dilate.

All things in the incomprehensible circle of infinity, material or spiritual, living or dead, moving or motionless, are one, and only one world. Truly, men err in speech, when they affirm, upon the dissolution of the body, that a soul has gone out of one world into another. There is but one world, and there is no possibility of going out of it; neither is there any such thing as coming into it; because that would imply a limit to the unlimited. Speak truthfully to thy neighbor, and utter the language of genuine philosophy, though creeds perish, and creed-makers array themselves against the truth. Say to thy neighbor, there is one God, one world, one truth, one religion, one brotherhood; but many stars, many flowers, many streams, many brethren. Say to thy neighbor, whence came all these varieties, differences, and he will not say unto thee, that they have a different origin. Say to him there are many books, and many pages in each book; but must each and every page be precisely identical, in order to have a harmonious history, or agreement? And he will say unto thee, nay. In the formation of a book, ought there not to be a connecting chain of events detailed; and in describing different events, must there not necessarily be a difference in the language of the pages? And he will answer, yea. Now, upon one page, you read, "philosophy natural not inconsistent with revelation." On the next page, you read, "Religion natural not inconsistent with philosophy." On the third page, you read, "Philosophy and religion the elevators of humanity." *Per contra.*

Say to thy neighbor, darkness is natural, revelations are natural, sunlight and shade are natural; growth and decay, right and wrong, knowledge and ignorance, heaven and hell, are natural. Philosophy presents two faces, both natural, each different. Vapor rises; vapor falls. Are not both natural? Thy neighbor responds yea. Rising and falling are natural, but does not one contradict the other? And because of the contradiction, are either untrue? He replies, nay. Then, say to thy neighbor, why dost thou condemn spiritual revealments because one contradicts the other? And he replies because in the contradiction I discover an error. Does he discover any error in the rising and falling of the vapor? Nay. Why, then, should a contradiction be an error? May not two men approach each other, and pass each other, without error, or collision; and in passing, do you not discover, that the attractions are in different ways—in opposite directions? Are not the movements, although diverse and opposed, true to the attractions? Common sense replies, yea. Both are moved by natural causes, and are true to the attractive influences, operating upon them? Shall one say to the other, halt? May not the other reply, halt? And, in halting, would they not resist the attractions? and would not the force of one overcome that of the other? Why, it is like two cannon balls, meeting, striking, and falling down by each other's sides, neither are satisfied, both are marred, and their forms materially changed; yet the colision is natural, and the meeting unavoidable, when the direction is in the same line. What is there then unnatural? What is then unphilosophical?—And what irreligious? Have we not a law attracting up and down? Again, we have a law drawing different ways, and collisions sometimes occur naturally. What, then, is unphilosophical? I answer, that which is unreasonable and disagreeable. But what is unreasonable and disagreeable to one man, may not be unreasonable and disagreeable to another.—Hence, you see two minds going in different directions. One is attracted by one thing, and the other by a different thing. Both act in harmony with natural law. One seeks for earth, and earth-treasures, the other seeks for more elevated, purer, holier things. Why this difference? Why, if one has not a stronger affinity for earth, while the other has an affinity for the high, the pure, and the good. Some living things relish mud and filth; others are satisfied only with the pure and undefiled.—Now, do not the lower animals glory in that condition which would be disagreeable to the more elevated? and is it not natural that they should, considering the difference of their affinities?

Exchange their conditions, by arbitrary power, and both would be uncomfortable. Hence, let them grow and rise, until the light from heaven shall reveal a world of beauty, harmony and delight; for it is impossible to make those who are imbedded in filth, understand, see, or appreciate the sublime beautics of the world above. They cannot, by any law of nature, comprehend, or understand, or appreciate that which is unseen and unfelt. They are a contradiction in the great scale of progressive being to the advanced seraphs and angels above. They love their condition, their ignorance, their folly, and their filth; but the pure, progressed spirit loathes the offensive material in which they are imbedded, and from which nothing can elevate them but the attractive powers of heaven.

Now, I submit these reflections to your dispassionate judgment, and yield the time to others in waiting.*

*Dr. H. another clairvoyant, had entered the circle, after the spirit had commenced delivering the foregoing, and, on the conclusion, was made to deliver another short lecture, which was too rapidly uttered to be taken down.

Rev. J. H. Fowler and Rev. Mr. Peters.

These two gentlemen have had an encounter on the subject of spiritualism, in Cincinnati. We find a report in the *Spiritual Universe*, copied from the Cincinnati *Times*, from which we make the appended extracts. The reader must be informed that Rev. Mr. PETERS disputed his opponents facts, which was a very short way of saving himself the trouble of accounting for them on philosophical principles, apart from all spiritual agency. Mr. FOWLER, notwithstanding that his opponent refused to give credit to his statements of facts, said he would give one or two more, and thus proceeded:

A young uneducated, unpretending mechanic, became a medium for spirit communications. Spirits were often seen in his presence, and he could converse with them; sometimes they were recognized by others. He also possessed remarkable healing powers—could heal by simply laying on his hands; sometimes by a word, as Christ did. But, as with Christ, so with him—the popular religious sects were roused against him, and the clergy were his most bitter opponents. They expelled him from the Church for blasphemy and infidelity, but could not keep him out; he would go in—proclaim himself superior to the Church, the Bible, or the Sabbath. Now to trap him, and test his power, they brought a severe case before him and desired him to make a public exhibition of his healing power. It was the case of a diseased hand, very much withered.

He told the man to come forward, hold up his hand in the presence of all, so that they could see there was no deception. He did so, and in a very few minutes, in the presence of the whole congregation, the hand was made perfectly well like the other. A few persons believed the fact, and got him to cure their friends who were sick; but what did the most popular religious sect in that place? They immediately called a meeting and planned to destroy, not only his influence, but himself. But the medium found it out and fled from the place. For a time he practised in secret and told those cured not to make him known. But his cures were too remarkable to be kept a secret.

It became well known that he had cured a person of blindness and deafness. When the priest heard of this and knew it was useless to deny it, they raised the old cry, "It,s the Devil!" "It's the princes of Devils." He then came out boldly and asked them how the Devil could do such things, and told them to Judge the tree by its fruits.

And, like Christ, becoming somewhat excited, he told them it was sinning against the Holy Ghost to deny or attribute to the Devil what they knew to be facts and of such a nature. He went so far as to call them a "generation of vipers," speaking from their own evil hearts. They could reply only by saying "show us a sign."

Now, I want to ask my friend Peters if there is anything to his mind intrinsically impossible in the two cases of healing herein related—the case of the diseased hand and of deaf and blindness? And, if so, would any amount of testimony cause him to believe it? If I should give him the testimony of ten reliable men, would he believe the fact occurred?

Mr. P. said it would depend altogether on the nature of the diseases, whether they could be restored. He believed mesmerism could do some things, but if the hand spoken of was in any way physically diseased, beyond mere paralysis or nervous affection, he did not think it could be done. So with the blindness and the deafness. He did not think organic disarrangement could be restored. It would take a very great amount of positive evidence to induce him to believe him. He would like to know more about the cases before he could decide who the persons were, &c., &c.

A medical gendleman present said "that if any part of the man's hand, (before referred to,) was actually withered, it was a physical impossibility, and requested the lecturer to favor him with the man's address, or any of the parties concerned whom he could write to."

The lecturer, with the utmost gravity, said "that he was sorry he could not so exactly accommodate the gentleman with the man's address, but referred him to the third chapter of St. Mark's gospel for a full account of the whole transaction."

The audience was in a roar! It was a regular sell—the best we have witnessed for a long time.

THE CALIFORNIA MAILS.—By a new arrangement the Nicaragua steamers, hereafter, there will arrive at New York but two California steamers per month. They will be due on the 5th and 20th.

☞ A Dovetailing Machine has been invented, and is in use in Boston, which enables a single workman to dovetail with ease, from eight hundred to one thousand bureau drawers a day.

☞ A Hint to Bachelors.—It is said that married men are less troubled with rheumatism than others. Dr. Francis explains the reason: sleep warmer.

EXCESSES.—The excesses of our youth are drafts upon our old age, payable with interest, about thirty years after date.

☞ Goldsmith says there is nothing so contemptible as that affectation of wisdom which some display by universal incredulity.

For the Age of Progress.

MR. EDITOR.

I have been laboring, for these two days, to suppress "a still small voice" in me, which refuses to be silent till I communicate to you some facts in relation to my spiritual experience. It is difficult for me to do so, as I have a large family of children and my ironing table stands before me loaded with their apparel; but there seems to be no escape from the duty.

We have sat in circle, from seven to nine of us, every week for the last eighteen months, and have many times felt so disheartened that we were on the point of giving it up; but we are now, indeed, well paid for all our patient perseverance. At our last sitting, we were favored by having two guitars and a violin sounded at the same time; the violin lying on the table.—The table and two chairs tipped and turned in every direction at our request, besides other demonstrations which I have not time to enumerate. I have come to the conclusion that all believers should speak out and tell the world their convictions and the causes that lead thereto. Out of eleven in family, we have three writing mediums, one seeing medium and several tipping mediums. At our last sitting some of them were moved all about the room in their chairs.

The spirits removed the violin from the top of the table, where it was placed, by us, and sounded by them, and laid on the guitars under the table. Three of the mediums were controlled to personate characters. One represented a Turk, one a female slave, and the other the mother of the slave. The Turk was desirous to purchase the girl; and the characters were feelingly and artistically sustained. These things were witnessed by three of my friends who were present. I give you their names, but have no authority to authorize you to publish them. During the whole of these manifestations, there was light enough in the room for us to see each other, and to see each others hands on the table.

Very respectfully yours,

E. WREN BROWN.

THE WYANDOTTE INDIANS.—By a Treaty between the United States and the Wyandotte Indians, ratified on the first of March last, the Wyndotte Indians are declared to be citizens of the United States to all intents and purposes, and entitled to all the rights, privileges, and immunities of such citizens, subject to the laws of the United States and the Territory of Kansas. The Jurisdiction of the United States and of the Territory of Kansas, is extended, by the Treaty, over the Wyandotte country, in the same manner as over other parts of the said Territory.

THE CAMPHENE LAW.—The Committee of the Albany Common Council to whom was referred the Champhene law, reported against it. The reasons assigned are the economy, necessity and extensive use of the article, and that all accidents, save from careless use of it can be avoided. The improved lamp—"Newell's Patent Safety"—is highly commended, and spoken of as being perfectly free from the possibility of accidents.

WON'T CARRY LIQUOR.—The President of the Rutland and Burlington, and Cheshire Railroad companies, has written to the President of the Albany Northern Railroad Company, that as the Liquor Law of Massachusetts goes into effect on the 20th inst, those roads will decline receiving for transportation any "Great or Small Beer, or alchoholic Liquors of any kind."

☞ The St. Louis *Republican* states that many persons visited that city under an impression that the eclipse of the moon was to be seen only in that place; the disappointment was very great. It adds that a gentleman from Illinois, who visited St. Louis expressly to see it, pronounced the whole thing a humbug, got up by the St. Louis editors to deceive an unsuspecting public.

THE SCURVY.—It is stated that the scurvy is prevailing to a considerable extent in Louisville and among the railroad laborers in Indiana and Kentucky, attributable to the deficiency in vegetables and fruit for the last eight months.

☞ Men are so employed about themselves that they have no leisure to distinguish and penetrate into others; which is the cause why a great merit, joined to a great modesty, may be a long time before it is discovered.

LIFE.—When all is done, human life is, at the greatest and best, but like a forward child, that must be played with, and humored a little to keep it quiet, till it falls asleep, and then the care is over.—*Sir W. Temple.*

SAD RESULT OF JESTING.—On the 2d inst., at Memphis, Tenn., a young man, in a spirit of levity, said to Mrs. Green Wormley, a respectable lady in delicate health, that her husband had been seriously injured by a dray running over him. The announcement gave her such a shock that she immediately fainted and in a short time was a corpse.

☞ Hall, the negro barber, who was arrested at New Orleans, for robbing a man of $1,400, by administering cloroform while shaving him at Dunkirk, was tried at Maysville, Chautauque county, on saturday, convicted, and sentenced to the state prison at Auburn for fifteen years.

☞ Come, slow coach, let us hear from you.

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Oats,	"	50@ 50	
Apples, dried,	"	1.38	
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Doings at Brooks' Spirit Room.

On Saturday evening last, we had some extraordinary manifestations at the spirit room. Among those present, there were but three who had not been there before. These were H. W. Rogers, Esq. and Mrs. Ripley and her son. The two last named are mediums for table-moving, etc. Mr. Rogers, we believe, is only a medium for knife-and-fork manifestations, when the table remains stationary, and, though willing to know the truth, is not much of a spiritualist.

The piano, as usual, was turned face to the wall; the bass drum and sticks, the tambourine, a violin and some other aparatus for manifestations, were in the room. When all were assembled, the light was put in the outer room and the door closed. Fred, the spirit musician, gave evidence of his presence, as soon as the light was removed, by sounds on the piano. By five of those sounds he called for the alphabet, and in the same way indicated the tune he would have sung. The two Dutch ballad singers, of whom we have before spoken, were there; and, after some pieces of sacred music were executed, they were called on, by Fred, to sing. They responded with their voices; and Fred kept with them, seemingly, in a very lively mood. Several of their pieces he executed in the most artistic style.

Having gone through with this part of the programme, Fred shut up the piano and proceeded to give other manifestations. Through the raps, he directed Mrs. Ripley and her little son to take seats at the table. Singing was then called for; and such a noisy dance as the piano and table had, could scarcely be equalled by a dozen horses on a naked barn floor.—After jumping up, slamming down and gyrating all about the room, the spirits commenced tearing them to pieces. Two legs of the table, with the connecting bed piece, were taken out and passed over to Mr. Rogers, and the two leaves commenced flapping and making as much noise as possible. The name-board and the front piece were removed from the piano, and all the keys were knocked completely into *pi*. The screws, or pins, were taken out of the violin, the strings and bridge taken off, and all were thrown about the house. As often as Mr. Brooks remonstrated against the apparent destruction of his property, they would throw something at him. On one of these occasions, one of the drum sticks was hurled at him, which he happened to catch in his lap. He told them: "Now bring me the drum and I'll beat it for you." It was instantly brought and placed on his knees, and he commenced beating it. In a minute or two they came and wrenched it from his hands and commenced beating it themselves. The tambourine was played, or, rather rattled, over Mr. B, and dropped on his head.

At an interval in these noisy manifestations, the alphabet was called for, and Mr. B. was directed to open the hall door and put the light out. When this was done, the raps directed all to sing Hail Columbia. During the singing, we who did not sing could hear them at work at the piano. (The keys having been replaced during the intermission.) When the singing ceased, the alphabet was again called for, and the following was spelled:—"Rogers, I have got your *stick-tight*. H. K. Smith." We asked Mr. R. what was meant by his stick-tight. He replied that it was the name which he had given his Kossuth hat; the meaning of which was that the wind could not blow it off. It was a new name to all present, except Mr. R. and his old friend H. K. S.

When the evening's entertainment was finished, Mr. R. went to seek his stick-tight, but, sure enough, his old friend had concealed it so that he would never have found it if some of us had not remembered the similar hiding of Mr. Lowells cap. We found, on examination, that they had taken out the name-board of the piano, shoved the hat under the keys, and returned the board to its place.

Before this, however, and near the conclusion of the manifestations, Mr. R. was again addressed as follows: "Rogers, you must come here again and I will talk with you. I have not forgotten old times. good night. H. K."

What seemed as astonishing as any part of this performance, was the fact that, although we were led to believe that every thing in the room had been torn to pieces and destroyed, there was not six pence worth of damage done to the whole. The table seemed to have been carefully taken apart. Not a tenant was broken nor a mortice split, and it was put together again with a minute's work, as good as ever. It took some time to replace the keys of the piano; but not one of them was injured. The cords of the drum were loosened and the head came off, but it was not damaged at all.

The pins, strings and bridge of the violin were found, all whole and uninjured. Nothing had suffered but the floor, which had received numerous deep indentations from the casters of the piano.

We take the liberty to refer the skeptical reader to Mr. Rogers for the correctness of our statement, omissions excepted. We suppose he will be considered a disinterested witness, and one who is not very dull-sighted in the detection of imposition.

☞ Rev. C. Hammond will be here and lecture for us, on Sunday, forenoon and afternoon. Circle meeting in the evening.

Lecture No. 14. By Stephen R. Smith.

THROUGH MISS BROOKS, MEDIUM.

"AND GOD SAID LET THERE BE LIGHT, AND THERE WAS LIGHT."

When your universe first began to manifest the principles of life and motion, the constituents existing then in the form or construction of organized matter, felt the power of development evolving, from their chaotic condition that light and refinement that characterize all created things. Particles of matter were drawn together, by the elements of nature, in obedience with the laws of God, until a dark body was formed. Atoms of matter united with atoms of matter, until each combination became larger by the specific functions of development. Gaseous substances or natural bodies of gaseous developments, were continually acting upon the atmosphere, and generated from the primary condition of the earth by their methodical revolutions, the properties of light and heat. There were vital substances in light and heat, not observable by the senses of man, which were constantly acting upon the body, or universe, earth, and in its operation, produced a refined atmospheric condition.—Each distinct natural constituent, forming and acting with these various substances, contained or possessed peculiar propensities, differing from one another, still moving towards each other harmoniously and in direct obedience with the great laws governing their action and progress. In the primary and chaotic condition of the earth, there were forces silently working to refine these varied substances, and which, from life, demanded "light, more light still." The body of the earth was not illuminated instantaneously; but the properties of light, though yet imperfect and crude, began to diffuse their influence through the earth, thereby making its darkness more cheerful. By the laws of Deity, the light was separated from the darkness, and every step of development still demanded "light, more light still." The earth assumed the shape of a globe, or universe; and, by long years of development and progression, the operative laws of God developed a sun, which should light the entire body of the earth. When this sun made its appearance, its light was feeble, but, by progression, has become a large body of dazzling light. Then came the rain and clouds, and all the beauties of universal nature. Nor did these come into existence to fill up or to form the completeness of the earthly universe, by the instantaneous will of God, but were crude and undeveloped in their primary stages, and gradually came into existence by the law of God. Then new births or creations gave beauty to your earth, and new developments were constantly identified as they are at the present day. And it is thus that nature became so perfectly and beautifully unfolded. The millions of worlds and objects of creation were not animated by life and action at the word or will of God instantaneously, but His laws are His will and His causes and effects are the productions of his powerful will, or laws. We can see in the development of earth that the vegetable creation must be the next development to the mineral or geological kingdom; for in the animal are manifestations of intelligent life. It is true they have not the faculties to think and generate thought; but there were given them certain indications by which they could indentify their kind.

The flowers, trees and shrubs are, of course, the effects of some intelligent cause; and, when analyzed, cannot awaken in the soul the desire to know this invisible cause, or to learn from whom such beauties are derived. Then again the animal creation is a greater evidence of a God than the floral or vegetable creation; because there are bodies animated by life, to whom are given indications of intelligence. And, from the animal, man is supposed to have had his origin, as the animal was, in a certain stage of the earth existence, the highest embodiment of animate matter. As the world developed so did the various creations move along with it, and from the principles established by Deity in its refinement, demanded "light, more light still." "God said let there be light, and there was light." This signifies that, by the laws of God there must be light, not to come forth from a chaotic and profound darkness at His command, instantly, but it comes gradually to illuminate the world and light, more lights still, truly cometh, as the great creations become refined to receive the light. Thus can we see how your world, how the human mind, has come into existence from the long process of development.

The mind is now the highest embodiment of animate matter. There is a divinity in the soul of man, as time and intellect will hereafter positively prove to the doubting mind. In the crude condition of the mental construction, there was a something constantly ushering itself forth, to respond to the voice of its Maker, whereby it became more sublimated, and has, from the first manifestations of human intelligence, ushered itself forth, until, from every thinking mind, the interrogation is heard:—Where and who is God? Even the infant interrogates its mother, to know who God is; and how often is it that when you tell your children of the power and goodness of God, they will respond in their innocent simplicity by asking you why God does not do so and so. And what is your reply? You cannot truly answer the interrogations of the child, because the inquiry came free and pure from their minds, untainted by the doctrines of any denomination, while you may be continually teaching them of things which God has long since explained to you, through His laws, if you could but identify His laws in your religion.

The laws of God are vast and powerful, yet simple and beautiful. And when you teach your infants of God, you should point them to the works of God, seen in the unlimited universe before you. If, instead of taking the Bible to teach your child of the supremacy and love of God, you would take the flower or even the grain of sand on the seashore, and teach them the principles silently working there, and teach them that this same principle permeates all objects, and is even acting upon their yet youthful minds, you would truly teach them a volume in a word. But if you strive to confine the soul within the lids of any book, you will find that same beautiful interrogation in manhood that you found in youth, and never will the demands of the soul be satisfied until that soul can have evidence of a God by understanding and comprehending His works. The mind is ever seeking for light, and God has said, let there be light, and so will you receive light if you are capable of comprehending it. The indications and manifestations of nature, are evidences that man must arrive at the winter of life, when he shall throw off his outward garments, to become embodied in the fresh and everlasting beauties of the spring time of life, when and where the glories of nature fade not.

Man, in his lifetime, is subjected to mental diseases which are far more excruciating than physical pain and anguish. And when you behold the prostrate form on the couch of pain, writhing in its agony, you will bathe the fevered brow, and strive to alleviate the sufferings of the body by pouring the balm of sympathy upon the restless spirit. But when you behold moral disease, do you strive to allay the pangs of suffering, by teaching that soul the way to purity and goodness? Do you chase away the falling tear by kindly grasping the erring hand and pointing the dark soul to the light of God and nature? Do you, in humble adoration to your Creator, buoyed up by the power of purity, breathe forth a prayer to Him in every thought, thereby making the sinning ones of earth follow your example? Here is a great fault among men. They have deep and profound sympathies, but they do not exercise them properly. Let me ask which requires your commiseration and sympathy most, the body as it struggles to detain the soul from taking its eternal departure to a world on high, or the drunkard or the murderer or the morally diseased man? Which of these must demand your assistance and sympathy? It is true that your sympathy must be with your dying friend, as nature demands this; but which requires your sympathy most? Again it is the truth that the drunkard or murderer may not be bound to you by ties of friendship; nor may there be any natural adaptation of love and sympathy between you: still is it not fulfilling the law of God, by lifting that soul up to the light of God, and preparing it for its home among the blessed and pure? These are the teachings of all pure minds; and when they become universal, then will the world become better. It is the voice of God that speaks from the soul and appeals to your inner self, for sympathy and love to be exercised towards your brother.

"God said let there be light." Every good act will reveal to you a light of truth, which will gladden your soul and make your hopes cheerful. The operations of divine and infinite thought upon your mind—the innocent child who sweetly appeals to its mother for love and tenderness, and old age as it verges nearer and nearer the grave, give to you the light of the great truths established by God. Light will be received by you gradually, by the laws of Deity. You must cultivate your faculties.—You must learn to inculcate the principles of right and wrong. You must strive to throw away the selfishness of your nature before you can expect pure and holy spirits to approach you and communicate to you perfect things. Too many deceiving spirits already throng the pathway from heaven to earth; and this loudly calls upon all of you to be careful with whom you communicate, as an undeveloped mind will convey to you undeveloped and imperfect knowledge; and therefore cannot come directly from the Father of Truth.

Yours,

Stephen R. Smith.

EXPLANATION.

On reading Mr. Smith's lecture, in manuscript, we felt no little degree of astonishment to find him, as it appeared to us, clinging to the obsolescent idea held out in the biblical history of creation, that the great luminary of the solar system, was a subsequent creation, and a mere appendage, to this little planet, provided exclusively for its accommodation. Feeling assured that this was too narrow a conception for the capacious mind of Mr. Smith, even whilst in the form, we omitted publishing it last week, and sought an interview with him, for the purpose of having it explained.

We requested him, mentally, to meet us at the house of Mr. Brooks, on Sunday morning, which he did. Sitting at the table, as soon as we ascertained that he was present, we read to him the portion to which we took exception, and asked him to inform us if he intended to be understood as confirming the Jewish account of creation. The following is his response:

"My idea was this, that: the Sun is the great center from which all planets in the solar system have emanated; and, when the earth was in its chaotic and crude condition, the light from the Sun was acting upon it and could not penetrate its darkness instantly; but as the condition of earth became farther developed, the brighter was the light coming from the Sun. The Sun is the center of light, and illuminates the planetary worlds that revolve around it. I did not mean that the earth was developed and brought into existence before the Sun; but I meant this: The Sun did not light the entire body of the earth, at the will of God, instantaneously, but through his laws of progression; the light of the Sun became gradually developed to the earth.

"Whilst we are giving lectures, we are often called away; and this is why you find so many mistakes. Our batteries do not understand these scientific subjects; and some of the spirits are just mischievous enough to put in a word or two to see you work over it. But they only do it for their own sport: so if you will call on us we will rectify all mistakes, and let them have their fun, as a remuneration for their labor."

Yours,

Stephen R. Smith.

Lecture No. 13.—By Edgar C. Dayton.

THROUGH MISS BROOKS, MEDIUM.

ONWARD AND UPWARD.

There is a love planted in the deep recesses of the heart, by the hand of the Almighty, which is a divine principle ever buoyed up by the laws of God, and which draws the soul continually onward and upward. But oppression has long spread its influence over every nation, from the African and Asiatic to the more enlightened European and American nations; and what does man hope for, when he is constantly urging himself and comrades onward, not to the elysian fields of wisdom and power, but to the bloody strife of the battle field, where groan after groan rends the midnight air, and the feeble voice of the dying is calling for the sympathy and affection of friends? Alas! no mother's gentle accents fall upon the ear—no loving sister is there to wipe away the cold drops of perspiration from the marble brow; but the life blood is, perhaps, oozing out drop by drop from where the fatal ball has entered, while the cannon's loud roar comes peal after peal over his couch of pain, and the rising smoke and the distant battle din tell him that the work of murder is going on. There is a hope of immortality in that bosom which draws the spirit onward to its God. See the mighty monarch of your eartern nation, with his rigid laws commanding his subjects to struggle and fight for a balance of power, that *his* laws of religion and government may rule a portion if not all of the eastern nations. This tyrant of oppression yet receives the impressions of his father's rigid policy, from the spirit land. Nicholas yet clings to his country and inspires the soul of Alexander, to fight—to strive to conquer his opposing nations and bring them under the arbitrary government of Russia, thereby making the Turks, the Austrians and the smaller German nations or states his legal subjects. Nicholas would gladly again wield the sword o'er his foe and bring all the subjects of other nations under his monarchial power and make them *slaves* to his arbitrary will, and *tyrants* to one another. But shall Turkey bow submissively to the will of a hard hearted tyrant? No, she must fight for her power and government and yield to no nation her own subjects. Shall Austria combine her power with the Russian forces, and launch dauntlessly out upon the broad and bloody field of murder and suffering? No, she stands neutral, but the crisis is fast approaching when she must decide and either lend a helping hand to Russia or Turkey, as she is too limited in her strength to fight independently of either of these nations. Shall Europe, with all her literature and science, with all her wealth and power, stand back fearing to meet one of the bitterest nations on earth and fight for justice and liberty? Shall, the governments of Europe become absorbed by the power and strength of the Russian laws? No, Europe must come forwrad with her native bravery and patriotism, to lend a helping hand to the cause of Turkey.

Shall France retire from the scenes of war and death, and with her strength throw herself dependent upon England and other assisting nations, not daring to bravely approach the tyrant of the Russian government independently, and struggle for her right and liberty?—Napoleon, of this age, possesses not the ambition and moral heroism of the great heroic Emperor Napoleon, who now stands upon the shores of immortality and interests himself in the advancement and republicanism of his native country; but there is a spark of Napoleonic patriotism and ambition which has been enkindled by the audacity of Russia; and France has taken up her swords and guns to assist Turkey in her struggle for liberty of government and power.

Refer to the day of the immortal Napoleon, when he was the proudest Emperor, the greatest warrior of his age. See his designs and calculations. He did not cross the rugged Alps to gratify his ambition alone, but to maintain his rights and free his country from surrounding tyranical powers. He did not go to Italy's sunny clime, nor to many other nation of pride and glory, to gain and ever retain position and power over his nation, but to free his subjects from the constant influences of other powers. At that day France could not have been made to believe that her mighty warrior and Emperor, Napoleon, would fall and be banished upon that lonely isle, for the remainder of his earthly life. No, France would spurn the nation that prophesied such a thing; but how true it is that the once noble Emperor of France was banished an exile to the Isle of St. Halena. One year ago Russia dreamed not of the departure of her tyranical and arbitary Emperor; bnt the laws of God are perfect, and, at a sudden change in the aspect of his war, Nicholas was called home, not to be crowned Emperor of all, but to be a man, a spirit who must unlearn some of his arbitrary principles and be taught the mild and pure principles of his God. Nor does Russia dream of her future destiny. Mark the calculations and career of Alexander, and you will see that his scope of warrior-like knowledge is limited. His ambition to carry out his father's plans and designs is too flattering. His foresight is diminutive, while his sagacity and energy of character are fully developed; therefore his organization outwardly, and his mental and cerebral construction, are not calculated to make and institute laws that will overthrow the power of opposing nations, and his short-sightedness will be the cause of his downfall, unless other officers of greater ability and deeper discernment soon discover the feebleness and impracticability of his designs. England and France, with their energized efforts and foresight, will yet baffle the skill of Alexander with all his rigid laws, and he will surrender his sword to the combined nations and offer a generous peace to Turkey. Alexander and his loyal subjects know nothing of that still mighty Emperor who rules the universes of matter and mind, not by arbitrary laws or tyranical principles, but by the infallible and divine laws of universal beauty and wisdom.

When America was in its infancy, and when the Plymouth Rock served as a foundation for the strong foothold of your Pilgrim fathers and mothers, they had to struggle for liberty and a free country. The gallant Washington fought and bled for his nation's glory; and to-day America might have been governed by a tyranizing power, had it not been for the noble efforts of Washington and other champions of freedom and liberty of that age. They felt within their hearts a beating for liberty, that each man might act independently of higher authorities that now opress every other nation. Their achievements were glorious; and after a long siege of war and bloody contest, American air waved the Star Spangled Banner of freedom; and to-day America ranks among the first nations for science and knowledge, and is still going sublimely onward and upward in wisdom, love and moral beauty. America is dependent on ancient philosophers and patriots for her freedom and literary achievements; and it becomes every man that treads upon American soil to honor the memory of his fore fahters, by moving onward and upward to the truth and knowledge that are struggling to find access into every soul.

Every nation has its literature and produces its philosophers and logicians—its warriors and reformers; but they do not now refer to the discoveries of antiquity for knowledge, but each discovers, for himself, the various wisdoms of each department of nature, by studying the laws of logic and God. In the days of antiquity we find many wise and logical minds.—Jerusalem, in its fallen glory, yet speaks of true christianity; and even Babylon's lofty and towering walls yet bear evidence of the industry and manifestations of good and pure minds.—Egypt with its pyramids and mummies, and with its idolatrous worships, yet shadows forth the evidences of pure and earnestly seeking mind for truth; and could each yielding wave seen upon the bosom of the majestic Nile, speak, they would tell many tales of pride and glory, as well as tales of barbarous cruelty. These cherished emblems of antiquated scenes and circumstances, are dear to each heart; for by their merits and demerits can you judge of the advancement of your own nation and of the progress of human intelligence.

Italy, that mild country of whom poets and artists speak, has become the center sun of catholicism. Its architectural beauties are evidences of refined tastes and developed minds; but the many ignorant men and women who bow at the will of Pope or Priest, need the pity of every free and hapy soul.

Hungary is striving to burst the fetters of ignorance and oppression, to be like proud America, free to live and free to act. Hungary will gain the victory by years of labor, and rise upward, to liberty and wisdom. Thus we see the world moving onward and upward. Many creations are in a crude condition; but God has instituted laws which must eventually over-balance the animal influences of the nature of men, and make them free. Spirituality, morality and religion, are yet the most crude principles found in the cerebral or mental organization. But by progression they become unfolded, and minds are rendered capable to appreciate the design of their being and existence. Onward and upward is the word of God. Then come all you who desire knowledge, and receive the light of God. Come learn the capacity you possess of being and doing good, and make your virtues known, for they fade not like the rosy light of sunset, but live and grow in the abode of angels. Plant the germ of truth firmly in your souls, and then follow its spreading branches and you will arive to the glory of God in the world beyond. Go boldly forth, nor think of the sacrifices you make, and teach the power and love of the Most High. Go to the dungeon and palace, the prision house and gallows, and proclaim to sinning ones the truth of your Creator. Go to the house of pollution and iniquity and breathe into those erring natures the beauty of morality and the purity of heaven, into which they cannot enter happily if they do not become pure. Learn yourselve and strive to live rightously, that you may ascend more rapidly onward and upward forever.

Yours,

E. C. Dayton.

Home and Country.—The ties of Family and of Country were never intended to circumscribe the soul. Man is connected at birth with a few beings, that the spirit of humanity may be called forth by their tenderness; and whenever domestic or national attachments become exclusive, engrossing, clannish, so as to shut out the general claims of the human race, the highest end of Providence is frustrated, and home, instead of being the nursery, becomes the grave of the heart.—*Channing.*

☞ The road ambition travels is too narrow for friendship, and too crooked for love.

Temperance Medal.—The N. Y. State Temperance Committee, has devised a medal in celebration of the passage of the Maine law, and to sustain public opinion against its repeal. The medal has on one side the inscription "to commemorate the passage of the prohibitory liquor law—July 4th, 1855." On the reverse the words "No Repeal," a radiant Sun above, and an inverted glass below the words. The medals will be of silvered composition, and can be afforded at a low price. A million will probably be struck off. We suppose that those who desire medals in gold or silver can have them.

This is a part of a great demonstration to be made on the 4th day of July next, in favor of the retention of the law on the Statute book. —*Ballston Journal.*

☞ To get up a Holiday.—Find some destitute family to whom you can secretly send a barrel of flour. Let your right hand pay for it without allowing the left to know of the deed. Try it, and your heart will have a holiday.

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From the Sacred Circle for May.

Different kinds of Manifestations.

It is often alleged by the secular press, representing a majority of the public, that the various doings, called physical manifestations, raps, tippings, etc., are unworthy of an immortal spirit. It is charged that spiritualists represent the spirits of heaven as coming to earth on very foolish errands, and doing very foolish things, and altogether acting as enlightened and dignified souls would not be likely to act. On this subject we have a few words to say.

Suppose an unbeliever to be accidentally thrown into the presence of a good natural medium. Suppose him orthodox in his religious creed, and old-fashioned in his notions generally. A circle is formed, and raps are produced; the table is tipped, and perhaps lifted up over their heads without any visible means. The skeptic is told that all this is done by spirits, and it is not wonderful that the nature of the feats performed will seem unworthy of a great spirit. In the absence of any test which prove the work of spirits, he will naturally be disgusted will what he has seen, and be ready to adopt the theory, blindly proposed, that some new law of nature causes electricity to act and produce these phenomena; or that men's minds have a power of will—voluntary or involuntary—to produce them. If the skeptic shall see furniture thrown around, and crockery broken, and other mischief done, he will easily account for it all upon the clergy's theory, that it is the work of the devil, who takes this means to win souls to eternal damnation.

Let us enumerate some of the most common forms of the manifestations of spirits, and see whether or not they are wise, and adapted to the purpose of convincing skeptics of the immortality of the soul.

I. There are the Raps, or Knockings.—These are easily produced in the presence of a natural medium; that is, one who has a surplus of what we will call the nervous fluid, and which, by the magnetization of spirits, can be indefinitely increased. This, though a simple manifestation, requires peculiar circumstances for its production, and it is compartively rare.

II. Tipping of Tables.—This is more easily effected by spirits than making raps. It can be done in the presence of any one who is, in a slight degree, a natural medium. Whatever is to be moved, a table for instance, is to be charged with magnetism, or the nervous fluid. To do this, several persons put their hands upon it (or one only, if a developed medium,) and sit from five minutes to two hours, according to their magnetic or non-magnetic quality. When the table is charged, spirits can move it at will, and with facility in exact proportion to the strength of the charge.

III. Responses by the Hand.—This manifestation is produced by magnetization, and it may be done by a mortal as well as by a spirit. Let any one (mortal or spirit) magnetize sufficiently the hand and shoulder of a person, and a spirit can use the hand to respond. There are few persons who could not be this kind of medium.

IV. Writing.—This, if done by the spirit mechanically, using the hand of the medium only, and not impressing the mind, is but magnetizing the hand and arm still more than would be required for making a response. Few persons can be used thus to write, as there are few organizations which can be magnetized sufficiently. In responding, merely the nerve alone of the muscle may be acted on, but in writing mechanically the whole arm must be in the command of the spirit, and so perfectly as to resist the will of the medium, else when he sees a word or two written he will guess at what is wanted, and incline, in spite of himself, to write it.

V. Personation.—This is accomplished by magnetizing the medium generally, but chiefly the head. The medium is then impressed with the personality of the spirit to be represented, and made to act him out. In this way good identification is obtained. Mediums of this kind often indicate the nature of the disease which ended the spirit's earthly life, or show by some peculiar act or sign the individuality of the one represented.

VI. Psychology.—In this the medium is magnetized, chiefly in the perceptive organs; and when sufficiently impsessible sees the individual spirits who are to be represented.—This kind of vision does not always indicate that such spirits are present, but generally the are so. The spirit who has influenced the medium, and is in sympathy (*en rapport*) with him, wills him to see persons or things, and he sees them. Whatever picture is in the spirit's mind will be seen by the medium—though what is said or thought by the spirit may not be understood, for the perception of words is very different from the perception of things—that is, the hearing and the sight are distinct faculties, and a medium may possess either without the other, or both of them. A mortal can act upon a medium in this way as well as a spirit, and this often used to be done a few years ago under the name of animal magnetism. It is now done in public exhibitions, and is called mental alchemy, psychology, etc. It is simply the ascendancy of one mind over another.

VII. Speaking, or Prophesying.—This is acting upon the hearing faculty of the mind, as the preceding acts upon the seeing. The medium being duly magnetized (by a spirit or a mortal,) the operator thinks or speaks (they are practically the same thing to a spirit, as he will hear the vocalization of the thought, and not the acoustic sound,) and the medium hears the words thought or spoken, either as a whisper or as an audible voice, and being willed to speak, utters them. Some mediums of this kind hear the words of the spirit distinctly, and utter them, whatever they may be; others, less impressible, only hear part of the words, and hat fainly, and gather a general impresson of what the spirit would say. The former could hear and utter a name, place, or date, the latter could not give any test of the influence of the pirit,

The best mediums of this class can and do serve to give communications in foreign languages—not understood by the medium. But his can only be done when an unconscious rance has been produced. This is the mediumship alluded to by St. Paul in 1 Corinthians, 12th to 14th chapters, where he says, "Desire spiritual gifts, but rather that ye may prophesy," etc.

VIII. Trance.—This is a state of utter unconsciousness, produced by magnetization.—While in this condition the medium is in the condition of a spirit—generally, but not always seeing the spirit and talking with him face to face, "as a man talketh with his friend." Such conversation is, however, carried on by the medium mentally. He knows the condition he is in. He knows that he sees and talks with spirits, but feels no surprise or fear, for he is himself in a condition of a freed spirit. He hears the thought of those who are placed in communication with him—and in some cases he hears the thoughts of all in the room. If the spirits desire it, he will say audibly that which is required; but a medium in this state feels unwilling to make use of vocal organs, and always does so with a little difficulty.—There are partial trances where this is not the case—where the medium is in a semi-conscious state and speaks fluently often much more than the spirit requires. Many persons, at least one fourth of all that were ever created, as we think, have been put in this state while they were asleep by some of their loving friends who were in the spirit-world; for in that trance the communion of earthly life is renewed. But between this communion and the earthly life "there is a grand gulf fixed." It is impassable, with rare exceptions. Once in a thousand times, perhaps, the communion is remembered, and then it is called a dream. Once in a million times, perhaps, the person wakes while the magnetism, which causes the trance, yet remains in force upon his brain. He then sees his departed friends face to face, and knows that the vision is true. But the force of this conviction fades away by degrees, and if the story were told, all who heard it would pronounce it a dream, and nothing more. Thus the knowledge or conviction conveyed to the mind by a vision cannot be transferred to another. It will serve alone for the one who sees.

IX. External Impressibility.—Those who are subjected to much magnetizing will grow sensitive to spiritual contact. If a spirit lays his hand upon the head, the touch will be felt, and frequently the form of the hand will be so clearly defined that the medium well recognize the spirit to whom it belongs. There are many phases of this impressibility. Sometimes the medium will recognize the presence of a spirit and know who it is, without any other knowledge than what is gained from the external feelings or impression—sphere, as it is sometimes called. A medium of this kind can communicate with a spirit by the touches made upon his person. This kind of mediumship is more rare than the others. It is useful chiefly to the medium, as it enables him to hold a private conversation with a spirit unknown to the surrounding company.

X. Mental Impressibility.—This is common to all mankind, and possessed in some measure to brutes, but it ranges through infinite degrees. There are mediums who rarely act themselves, but obey the volition of a spirit whose mere machines they are. There are many persons who are constantly impressed by spirits and thus guided. A large minority of the human race are governed in some degree by impressions from spirits. Children are especially thus governed by the spirits who watch over them. Thousands of prodigies are but impressible children speaking the words forced upon them by their attendant spirits. If people are disappointed in their fond expectations when the child matures, it is because, from increasing force of will or positiveness, the person has become unimpressible; or because the child, being guided and guarded beyond the infantile period, no longer needs the aid of the spirit, and is thus left to himself. Spiritualists all learn to recognize this kind of mediumship. They find themselves coming together with one accord for an unknown purpose, and thus see that they were controlled by an unseen influence.

We have here alluded to ten kinds of mediumship. There are many more distinct kinds which it is unnecessary now to mention. Of those here described there are infinite varieties. No one can possibly comprehend the diversity of them. Every medium seems a new kind, for all are different. There is good cause for this. If the mediumship be one connected with mental impressions, there will be for every medium a distinctly different individuality, acted upon by many different individual spirits.—Hence the manifestations will all differ, and in infinite degrees. They will range from the lowest to the highest—from the best to the worst—from the commonplace to the most extraordinary—from the true to the false—from the heavenly to the earthly—from the fiendish to the seraphic. What wonder if, amid all these varieties, skeptics should sometimes be confirmed in their skepticism, or believers led to doubt?

But the diversity of the manifestations is still more complicated by the widely varying mental organizations of those who seek them. One will be educated and another ignorant—one is member of an orthodox church and another a free-thinker—one is coldly intellectual or philosophical and another a creature of feeling.—and amid these there will be endless diversity of motive and purpose, honesty or falsity, positiveness or passiveness, etc. Thus whatever may be said through a medium, and however true, is liable to contradiction under varying circumstances; and people seeking communications should always bear this in mind, else every thing will seem contradictory.

With the best motives and most persevering attention, people will sometimes fail of obtaining communications from spirits. Those of us who have spent years devoted almost entirely to a pursuit of this ultra-mundane knowledge, have found that we cannot always obtain the waters of inspiration pure from the heavenly fount. They run through long and often tortuous channels and must gather from the banks some impurities. But the water, with all its impurities, is from the fount of all truth, and is necessary to our spiritual progress. Therefore do we advise all to seek the knowledge, however difficult of attainment, and to be assured that they will find a just recompense of reward.

To the question, whether or not spirits are wise in their doings, it may be answered, that they evidently do all they can, and although liable to err in judgment, we are more liable to err in forming opinions of the circumstances under which they act. When tests are wanted for the conviction of a skeptic, they resort to raps, if there be natural medium present, or if they can impress the skeptic to go to one. If raps can not be produced, they may hold a conversation by tipping a table. If circumstances be not favorable, and spirits think that they would fail to convey the idea, they will manifest themselves in any way they can. They will turn a table or lift it up—produce lights—imitate sawing or planing—imitate the creaking of a ship at sea—produce the sound of a falling body or the trampling of feet—the sound of touching the strings of a musical instrument—any thing which the circumstatces permit to be done. Sometimes, under peculiarly favorable auspices, they can speak in an audible voice, or appear in a form to the eyes of all. Whatever they can do to communicate with us and enlighten us, that they will surely do—even though sapient skeptics should pronounce their manifestations unworthy of immortal spirits,

Take the Baby.

O yes, take the baby along, by all means. Babies love dearly to ride in the cars, and toddle about in steamboats. Why, the baby is the life of the party. We have known a whole room full of people entertained by one, hour after hour. Sleeping or waking, the pretty little creatures, that can lisp a little English or French—one can hardly tell which—is the universal delight, and many a party has been stupid just for the want of one.

In old times, when they used to journey in stages, a lady who had a sweet little child with her could scarcely call it her own the whole way, the gentlemen were so fond of carrying, keeping, and kissing it. Even the bachelors loved to play with, and dandle it on their knees, though at first they might be a little bashful, and awkward in taking hold of the strange, and unaccustomed thing. But the smiles and winning ways of the baby were always irresistible, and sure to overcome at last the most obstinate. People love babies as they do flowers. Gentlemen especially, who are fond of flowers, like babies—the sweetest of them all to carry in their hands—just as they would put a carnation in their button-holes.

How babies and butterflies do swarm in summer, to be sure! It is then they are on the wing. Pray, dont try to keep them from flying about and alighting here and there when something strikes their fancy, opening and shutting their hands and wings awhile, then flitting away again. Ye that have babies, don't go anywhere without them. Better leave your purse behind; it will be less missed. The light of your eyes will be quenched, and your tongue will miss it inspiration. What a literally everlasting topic is the baby? She does this, she did that. Baby laughed in her sleep; her mother does believe it was because she saw something which one so lately from the skies could only behold. Baby can say this word, and hides away sometimes from her mamma, though all but her nose and eyes are in plain sight.

Ye who have no baby! get the lawful ownership of one as soon as possible. You dont know what a fountain of pure felicity it is. The baby is the light and joy of the whole house. The sweet little creature is the brightest jewel in your cabinet, and ornamental to your drawing room, the choicest garland in your garden; most inexhaustible of entertaining company. There is no solitude where a baby is. Care and trouble disappear at the approach of the laughing little cherub. She is chloriform to your anxieties, and exhilerating gas to your pleasure. We adopt the style of advice of a money-loving father to his son, with a change of a word or two. Procure a baby, friend—honestly, of course, but at anyrate be sure and get one. A graceful vine she will be to you in youth, which will support you in the infirmities of age.—*Newark (American) Advertiser.*

RESULT OF EATING TOO MUCH.—An excessive quanty of food, in itself wholesome, whether consisting of animal or vegetable, or of a mixture of both, provided the latter consists principally of bread from wheaten flower (which contains a large proportion of nitrogin,) leads to the accumulation of nitrogenized substances in the blood, or to increased activity of the excreting organs for the removal of these substances. An excess of farinaceous, saccharine, or oily substances, on the other hand, affords an inordinate supply of carbon, and this leads to an undue development of animal heat, increased activity of the cooling processes, or the accumulation of carbonized substances in the system, especially to excessive deposits of fat.

"They shall lay their hands upon the sick and they shall be healed."

The Cincinnati Daily *Times*, is not a spiritual paper, nor does its editor seem to possess sufficient moral courage to say he believes that cures are wrought by spirits of departed men and women, through persons termed healing mediums; but he has courage enough to state a fact fairly, without slavishly endeavoring to account for it in some way more pleasing to salaried bigotry. In that Journal, of the 8th inst., we find the following account:

"SPIRITUALISM" A CURIOUS INCIDENT.

Visiting the "Home of the Friendless" yesterday, we gathered the following particulars in relation to a wonderful cure lately performed there by a "healing medium," or a spiritualist. It is certainly a wonderful occurrence, and we give it as a matter of news, without expressing any opinion upon the spiritual theory, which has so many ardent believers in the United States.

A short time ago Frances Jane Price, a native of this city, and an orphan, in very destitute circumstances, came to the "Home of the Friendless" for assistance.

She is 17 years of age, and had been, previous to the occurrence in the city Infirmary, a poor sick, friendless creature. For eleven years the sight of one eye had been entirely lost, and a celebrated physician of this city had pronounced it beyond remedy. Another physician had given it as his opinion that she had the consumption, and in decided terms predicted that her days were very few. She was confined to her bed at the "Home," when it was suggested by some persons who felt interested in her case, to call in Mr. H——, a gentleman of this city, who, through some mysterious power, has lately performed several wonderful cures.

Mr. H., in company with Rev. J. H. Fowler, accordingly called on the sick girl, whom they found in a very weak condition, scarcely able to sit up. Mr. H. seated himself by her side, took her hand, and after making a few "passes" over her head and neck, pronounced that her lungs were in no manner affected; that they were very susceptable but yet perfectly sound. He then continued his manipulations a short time, and without giving one particle of medicine, or leaving any prescriptions or directions took his leave. From that time the girl commenced improving. Her cough stopped at once, and she appeared stronger. Mr. H. came again the next day and repeated his "passes" over the girl's head and neck, and took his leave as before. Strange to relate, a dim, pale light began to appear in the eye, which for eleven years had been rayless as a stone. It increased slowly, but surely, to the astonishment of every one in the house, and to the great joy of the poor girl. Again Mr. H. performed his manipulations, and stronger grew the eye, until its sight was perfectly restored! And this cure was performed within the space of eight days. Not only was the eye rendered perfect, but the girl was restored to good health, and has left the "Home" for a place in the country.

All the above statement is well authenticated and true. Every person in the "Home" is acquainted with the circumstances, and can testify to the condition of the girl when she entered and when she left. Mr. and Mrs. Cathel, the Superintendents, will also give affidavits, if necessary, of the remarkable cure performed. They were not believers in spiritualism, and at first looked upon the efforts of Mr. H. with much doubt. However, they must believe their own senses, and in such a plain and simple case it is difficult to be mistaken. Who can tell whether, if Mr. H. had not been called to attend the girl, she might not have languished in partial blindness, or under the pressure of sickness, been shrouded for the tomb.

People interested in spiritual matters will find in this incident ample materials for wonder and investigation.

Singular Antipathies.

The antipathies of the human mind are very extraordinary, and their effects are involuntary, irresistible, and unaccountable. Out of the almost innumerable cases of this affection of the nerves on record, we here subjoin a few of the most remarkable. Thus, for example Ulacislaus, king of Poland, became almost frantic if apples were put in his sight. Henry III. of France could not stay in a room where there was a cat, yet this king was at the same time so absurdly fond of dogs, that he would often walk about his palace with a basket of young puppies dangling by a piece of blue ribbon from his neck. Scaliger could not look at velvet without a violent shake of the whole body. Marshal d' Albert could not bear the presence of either a wild boar or a suckling big. Boyle used to fall into convulsions on hearing water running from a tap. M. la Motte de Vayer, though he could not bear music, was delighted with the roar of thunder. James the I. could not bear the sight of a drawn sword; and Sir Knowles Digby relates that his majesty shook so violently in knighting him, that he would have run his sword into the eye of the knight elect had not the Duke of Buckingham guided it across his shoulder.

☞ The light of love is ever beautiful amid scenes of sorrow; and as the moon beams seem holier and more tender round a ruin or a church yard than the festive halls, so is affection purer and brighter when bestowed upon the wretched than when attracted by youth and happiness.

☞ Habit in a child is at first like a spider's web: if neglected, it becomes a thread or a twine; next a cord or rope; finally a cable; and then who can break it?

POINTED EXTRACT.—In one of Rev. E. H. Chapin's sermons is the following pointed extract: "Many a man there is, clothed in respectability, and proud of his honor, whose central idea of life is interest and ease, the conception that other man are mere tools to be used as will best serve him, that God has endowed him with sinew and brain merely to scramble and get; and so in the mids of this grand universe, which is a perfect circulation of benefits, he lives like a sponge on a rock, to absorb, and bloat, and die. Thousands in this great city are living so, who never look out of the narrow circle of their self-interest; whose decalogue is arithmetic, whose Bible is their ledger; who have so contracted, and hardened and stamped their nature, that in any spiritual estimate, they would pass for only so many bogus dollars.

☞ She who has the best regulated mind, will, other things being equal, have the best regulated family—*H. Moore.*

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